

THE  
CO-OPERATIVE MAGAZINE,

AND  
**Monthly Herald.**

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**Nº 7.—NEW SERIES.**

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**FOR JULY, 1827.**

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AND J. MORTIMER, PHILADELPHIA.

## SUBJECTS OF DISCUSSION FOR THIS MONTH.

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JULY 3rd. What are the circumstances which have hitherto retarded the progress of Co-operation in this country? (*Adjourned Question.*)

10th. Is the satisfaction of man's physical wants likely to lead to an improvement in his moral condition?

17th. Would the abolition of oaths be desirable?

24th. Are the present circumstances of England favourable to the establishment of the Co-operative System?

31st. What are the means best adapted for carrying the Co-operative System into effect?

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## TO CORRESPONDENTS.

"An Inquiry into Private Property and the Authority and Perpetuity of the Apostolic Institution of a Community of Goods" shall appear in our next Number.

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## NOTICES.

We hope in our next also to present our readers with a review of that able pamphlet "Labor Rewarded."

"Actual Results of the present Anti-Christian and Anti-social System" was sent to our Printer's, but obliged to be omitted from want of room.

THE  
CO-OPERATIVE MAGAZINE,  
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MONTHLY HERALD.

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No. VII.

JULY, 1827.

VOL. II.

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OF PRAISE AND BLAME, REWARDS AND PUNISHMENTS, CONSIDERED IN THEIR RELATION TO THE DOCTRINE OF THE NECESSITY OF OUR ACTIONS, AS ASSERTED BY MR. OWEN.

*To the Editor of the Co-operative Magazine.*

SIR,

ONE of the questions which have been discussed at the public meetings of the London Co-operative Society, is the following : Whether, admitting with Mr. Owen the doctrine of the necessity of our actions, it follows as a consequence, that man ought not to be for any of those actions the subject of *praise* or *blame*, of *rewards* or *punishment*?—This question is indisputably one of great moment, since it affects the whole social system, and more particularly that important branch of it—education, as well as the entire code of preventive and repressive laws.

Having been present at most of the discussions on this subject, I have been struck with an observation, which is but too frequently applicable to discussions of a similar kind ; viz. That the difference of the opinions advanced arises almost entirely from the different meaning attached to the same words by the respective arguers. This is an inconvenience which may generally be said to have its source in the imperfect state of language, and which would naturally be increased



in the discussion referred to, by the new aspect under which Mr. Owen has presented the great questions of moral duty or social order. Now, if this observation be correct (and I hope to prove that it is), it must be indispensable, in order to throw some light on a subject of so much importance, that, previous to entering into the argument, the elementary ideas or meanings which those on both sides of the question assign to the words *praise* and *blame*, *reward* and *punishment*, should be thoroughly sifted.

Let us begin by analysing the first two of these words—*praise* and *blame*. Those who argue that human actions are *not* properly the subject of *praise* or *blame*, do not appear to me to get rid of all the elements which enter into the composition of the meaning of those two words. They admit that human actions are properly the subject of *approbation* when they are good ; of *disapprobation* when they are bad. But what are the other elements entering into the meaning of *praise* and *blame*, which have caused those who maintain this side of the question to pronounce that human actions can never be properly the subject of *praise* and *blame*? As not one of them has clearly explained himself on that point, I think that the only method by which we can penetrate their meaning, is to define the signification of the words *approbation* and *disapprobation* ; for I suspect that they have not strictly analysed these two words which they admit in their theory, and that the difficulty arises in a great part from the want of this precise definition.

It appears to me, that by each of these words they only understand the expression of an act purely and essentially *intellectual* ; that is, of a simple judgement that an action is good or bad, without the intervention of our *affective* faculty ; that is, without *love* in the case of *approbation*, or without *hatred* in the case of *disapprobation*. But before we proceed further, we must pause at these words, *love* and *hatred*, which afford a new argument in favour of what I have already said, viz. that in most discussions the difference of opinions arises chiefly from the different meanings attached to the same words. Now if men of indisputably philanthropic views have utterly rejected all idea of *praise* or *blame*, it is probably because the ideas of *love* and *hatred*, which are constituent parts of *praise* and *blame*, generally represent extreme ideas, which lead us in the former case to a kind of idolatry, and in the latter impel us too often to acts of cruelty. But if the words *love* and *hatred* be reduced to their most moderate



signification, or, if we make use of other words to express one of the thousand shades of meaning of which their interpretation is susceptible, the question will immediately assume a different aspect; and it is thus that I shall introduce the discussion.

Let us therefore substitute for the words *love* and *hatred*, the expressions “*agreeable and attractive AFFECTION*,” and “*disagreeable and repulsive AFFECTION*.” This once established, I shall state in the following manner the question, which naturally divides itself into two branches.

1. Is it possible, when an action is useful or hurtful to us, that besides the mere INTELLECTUAL approbation or disapprobation, we should not experience an *agreeable and attractive AFFECTION*, or a *disagreeable and repulsive AFFECTION*?

2. Admitting that it is *not* possible, is it true that such an admission is incompatible with the doctrine of the necessity of human actions?

The question of *praise* and *blame* may be considered under a third point of view; viz. Whether their operation is necessary to incite us to do good, and to make us avoid evil?—But as this really forms part of the doctrine of *rewards* and *punishments*, I shall not speak of it till I come to that branch of our general question. We shall now consider the two questions proposed above.

1. Is it possible, when an action is useful or hurtful to us, that besides the mere INTELLECTUAL approbation or disapprobation, we should not experience an *agreeable and attractive AFFECTION*, or a *disagreeable and repulsive AFFECTION*?

It appears to me, beyond a doubt, that we cannot help being agreeably affected at the thought of an action which is useful to us, and feeling an attraction towards its agent; that we cannot help experiencing sentiments diametrically opposite, in respect to actions which are hurtful to us: to maintain the contrary opinion would be denying the evidence of our feelings. These sentiments or AFFECTIONS are the inevitable consequence of the judgement which we form of the usefulness or hurtfulness of an action, and these emotions are what prompt us to seek good and avoid evil. All that can reasonably be said on this point is, that it is necessary to keep these affections within proper bounds. We must refrain with care from those sentiments of idolatrous enthusiasm with which good actions are apt to inspire us; and above all, from the revengeful cruelty with which

we are but too often animated towards the agents of evil. And here I find a sound application of the doctrine of the necessity of human actions; for when we reflect that no one is master of his actions, we have a deep sense of commiseration or indulgence which removes all *hatred* in the extreme sense of the word: but we cannot go further, and it will ever be impossible that we should not *love* what does us good, and that we should not *hate* (in the limited sense of the word) what does us harm. We even involuntarily experience these two affections for inanimate beings: thus, I *love* the tree that affords me its shade, the brook which quenches my thirst; I *hate* the poison that threatens my life, and the dreadful sight of a heap of lifeless bodies. But these affections acquire a much greater degree of intensity, as well as a peculiar character, when applied to animated beings, and particularly to our fellow-creatures, considered as the agents of good or evil. This remarkable difference derives its source from a multitude of affective operations, brought into play by the faculty called *sympathy*, which animated beings, especially human beings, awaken in each other. I cannot enter here into any details respecting this order of affections; but what I have said of it will, I trust, throw sufficient light on what I mean.

2. Admitting that it is impossible not to experience an *agreeable* and *attractive* AFFECTION towards the performer of a good action, and a *disagreeable* and *repulsive* AFFECTION towards the performer of a bad action,—is it true that such an admission is incompatible with the doctrine of the necessity of human actions?

I think that the second part of the question has been solved to a certain extent by what precedes; for we have already found that the only reasonable conclusion that can be drawn as a result of the doctrine of the necessity of human actions is, that we should confine within proper bounds the attractive or repulsive AFFECTIONS we may experience towards our fellow-creatures. But that part of the question which relates to the doctrine of *rewards* and *punishments*, we must defer noticing till we have discussed the second part of the general question; to which our attention must now be specially devoted.

Those who condemn all idea of *reward* or *punishment*, will perhaps say, that allowing the foregoing notions to be correct, they are at best applicable (according to the distinction which we have ourselves established) to the bare existence of AFFECTIVE approbation or disapprobation, but do not at all touch the question of the DISPENSATION



of praise or blame, or of any other act implying *reward* or *punishment*. It is unreasonable, they will say, to *reward*, and it is both unreasonable and cruel to *punish* any being for acts from which it was not in that being's power to abstain.

In order duly to appreciate the above argument, it appears to me necessary to observe, that a frequent source of error in treating a complicated question is, the attempt to explain every difficulty by a single principle,—when the question contains several principles which modify each other, and the mere result of which can alone afford a clue to the real solution of the problem. Let us see how this observation affects the present question. Sensible as I am of the very great importance of the doctrine of the necessity of human actions, I am of opinion that it would be improper to consult that doctrine alone in framing the regulations conducive to the welfare of society. We must not overlook a principle of still higher importance, since it extends over a wider field of moral speculation. The principle which I mean is the following : As the laws of our organization impel us irresistibly to seek what tends to our welfare, and to avoid what tends to our injury, we have unquestionably the right to use every means in our power to accomplish those ends, as long as in the use of such means we respect, as far as possible, the reciprocal right of every other member of society. Now if this principle be true, the question may be reduced to the following terms :

Are *rewards* and *punishments* NECESSARY to promote good and to deter from evil ?

The question, even in this less complicated shape, is not so simple as it may at first appear ; and the difficulty again arises from the different meanings attached to the same words by different individuals.

Those who deny the necessity of rewards and punishments, admit nevertheless what they call, by way of contradistinction, NATURAL rewards and punishments ; that is, the natural consequences of our actions without the interference of declaratory laws. It must be allowed, that the laws hitherto framed by man to control the actions of man, are sufficient to excite disgust of any system of FACTITIOUS rewards and punishments.

In the first place, rewards have been so often bestowed on the perpetrators of the most pernicious deeds, and punishments have so often

been inflicted on the performers of the most beneficial and virtuous actions, that the natural inference has been, that it were better that human actions had no control except their natural consequences. On the other hand, when a proper distinction has been made between good and evil actions, the rewards and punishments applied to them have been so out of proportion in either case, that the interference of man has again been considered an evil. In fine, the *factitious* rewards and punishments hitherto employed, which to all appearance offer so easy a method of governing mankind, have so notoriously diverted legislators from the real method of improving the morals and happiness of society, that this consideration alone would be sufficient to make us reject a system of which the results have been so pernicious. But if we adhere to the rules of sound logic, we shall not condemn the system on account of the abuse which has been made of it; we shall suppose it to be free from the disadvantages under which it has hitherto appeared. Let us then suppose, that rewards were exclusively to be applied to actions really useful, and punishments to be directed exclusively against actions really hurtful; let us suppose, moreover, both rewards and punishments to be dispensed in due proportion; let us suppose, in fine, that the aim and scope of every institution were to promote the general happiness of mankind (the only thoroughly efficient mode of giving a beneficial tendency to the moral character of man); it will still be a question, whether even a system of rewards and punishments thus modified is not to be rejected, or whether it ought not to be rather considered as useful, to promote good and deter from evil?

It appears to me, that by this last manner of presenting the question we have removed a great difficulty, viz. the confusion arising from the application of the same principle to two states of society essentially different. The difficulty will no longer henceforth consist in ascertaining whether it is unavoidable to have recourse to an incoherent assemblage of absurd rewards and cruel punishments in our pretended civilized communities (in which almost everything tends to render us wicked and to make man the enemy of man), upon the same principle that a physician might think it necessary to lure with extravagant hopes, or to subject to desperate remedies a patient whose constitution has been shattered by unskilful treatment. The question is reduced to this:—Supposing society to be properly or-



ganized, would man be sufficiently prompted to do good, and deterred from doing evil, by the mere natural and inevitable good or bad consequences of his actions?

Although I strongly incline to the doctrine of those who reject any but *natural* rewards and punishments, I think, nevertheless, that their principles are too exclusive; and it is on that account alone that I think it necessary to oppose them. In a better state of society, such as would conciliate as much as possible general and individual interests, with an education which would teach us to found our own happiness on that of our fellow-creatures, I am perfectly aware that we should be more disposed to contribute to the welfare of the community, and to abstain from that which might be injurious to its happiness. But it appears to me, in the first place, that even under such a system, the dispensation at least of *praise* and *blame* within the limits prescribed above would be necessary to foster and bring to maturity such a disposition. In the second place, it appears to me impossible that a sensitive being should not manifest in some way an *AFFECTIVE* approbation or disapprobation towards a fellow-creature who has been to him the agent of good or evil. In the third place, as to punishments considered not as having for their object to inflict misery or torture, but to be painful means of avoiding a greater evil, I think that there are certain extreme cases in which they are absolutely *indispensable*. Thus, for instance, if a whole community were threatened with a pestilence, a conflagration, or with almost total destruction through the instrumentality of an individual, it would unquestionably be the duty (which implies the right) of that community to deprive of liberty, or even of life, the individual in question, if *there were no other means of avoiding these calamities*. But let us bear in mind, that the necessity of resorting to such a method must be well established, and that the rigour of the measures enforced must never go beyond the means absolutely necessary to avoid a greater evil: the moment those limits are overstepped, what was an act of necessary justice becomes an act of wanton cruelty, and is at variance with the ends proposed by social institutions.

This last conclusion, in its connection with the point of view under which we consider the question, appears to me the only reasonable consequence that can be deduced from the principle of the necessity of human actions combined with the much more important principle

constituting the right of self-preservation, and involving the right of removing any danger by which it may be threatened.

It is time to conclude this part of the question, which we have been obliged to treat in detail on account of the importance of the subject; of the complicated nature of the primitive question, which involves several minor questions; and, in fine, on account of the want of precision with which the problem had hitherto appeared to me to have been stated.

If I mistake not, the above disquisition has established,—

1. That the INTELLECTUAL operation by which we *approve* or *disapprove* an action as good or bad, is invariably and inevitably accompanied by an *affective* impression, which is *agreeable* and *attractive* in the former case, and *disagreeable* and *repulsive* in the latter: and, moreover, that these emotions are the only test to be relied upon in seeking good and avoiding evil.

2. That as to the manifestation of this *affective* impression, or in other terms, the dispensation of praise or blame, and as to any other act fit to be adapted as a reward or a punishment, it is our *duty* (involving our *right*) to make use of rewards and punishments, when no other means exist of accomplishing the end prescribed by the laws of our organization, viz., that we should do all that is necessary for our self-preservation,—all that is necessary to procure what is useful, and avoid what is hurtful.

3. That the only rational consequence which can be deduced from the doctrine of the necessity of human actions, as applicable to the question of *rewards* and *punishments*, is, that such means ought never to be resorted to, unless the absolute necessity of resorting to them shall have been THOROUGHLY ESTABLISHED. J. R.

With much of the able essayist's reasoning we coincide. Of two evils, when either the one or the other we must have, we of course would choose the smaller. While *punishments* are necessary to repress or deter from greater evils, we allow they are comparatively just: and as PRAISE and BLAME are amongst the lightest of our moral or political evils, we may, perhaps, admit them while punishments are necessary: but *evils* still we cannot but consider them.

*Punishments*, all allow, are evils,—though many say, necessary evils. While the present competitive and individualized state lasts,



we fear some degree of them is necessary ; though where lightest, they have always had the best, or we should rather say, the least bad effects. They are indeed evils which generate themselves : they “make the food they feed on ;” engendering crime and crime engendering them, they thus beget and procreate. Yet, perhaps, in our present state, they are “one evil to correct another,” that is, some degree of them “is one evil necessary to correct another.” But if the system of community of property and interests were established, we are convinced they would be unmixed evils ;—evil in themselves, essentially evil, wholly unnecessary, and unattended with any good.

As to PRAISE and BLAME, all will allow that the latter is a punishment,—a punishment always on the BLAMER, the person who is supposed not to deserve it ; commonly—for he is not always alive to it—on the BLAMED. No one BLAMES without feeling a *disagreeable* AFFECTION or *sensation*. BLAME, therefore, ought to be dismissed as soon as it is unnecessary ; and where, as in the Co-operative System, there would be no need of *punishment*, it would be so. Indeed perhaps it ought even now to be dismissed, nor ever to have been admitted, as never necessary. Do we BLAME the patient for his ulcerous leg or putrefied wound, though we have a *disagreeable* AFFECTION or *SENSATION* from his ulcer or putrefaction ? And, on the essayist’s supposition of the necessity of our actions, does not BLAME always tell a falsehood ; does it not always say, the BLAMED person had a power, which he had not ? I heard of a fowler who used to break his gun, however good, whenever he missed his aim. With regard to PRAISE, the essayist has given one elementary idea or ingredient of its compound meaning. He says, it is *approbation* ; and approbation he calls *agreeable* and *attractive* AFFECTION. But PRAISE, in the general meaning, signifies the expression of the *approbation* of an action, which the agent had the power of performing or not performing, as a consequence of the power of willing or not willing to perform. Now on the essayist’s supposition, the agent had no such power ; if he performed, he had the power only of performing ; if he willed, only of willing ; if not, only of not. PRAISE, therefore, which signifies that he had a power which he had not, is so far false. We feel an *agreeable* AFFECTION or *sensation* when we smell the rose ; but we do not PRAISE the rose, in the general sense of PRAISE.

PRAISING is also holding out an unsubstantial reward : and it interferes with the desire of the best reward,—that of *making happy*. The

love of PRAISE excites to evil as well as good. What innumerable miseries have been inflicted on mankind through the love of *glory*,—which is nothing but *extensive PRAISE*; how many have sought *glory*,—*false glory* we allow,—in spreading around calamity and ruin, in most widely extending bloodshed, carnage, horror, and desolation! Let PRAISE, therefore, not be made a reward.—ED.

### ARE MANKIND IN A STATE OF PROGRESSIVE IMPROVEMENT?

*(Substance of a Speech delivered on the Discussion of the Question at the London Co-operative Society-house.)*

THE inquiry in which we are engaged is of too extensive a nature to admit of any full or satisfactory reply, and presents many difficulties in its investigation, arising out of the imperfect knowledge that we have of those facts in the history of man which necessarily enter into its discussion. A comparison may be drawn between the character and attainments of the people of any past age, and the moderns who fall under our notice, or with whom we have become acquainted by the page of history; but a comparison between the *past* state—at each successive period of time—and the present state of the whole of the human race, is utterly impossible: for though no tribe or nation has been known to exist that has had no rude sculpture, no uncouth line, no coarse daubing, to commemorate the deeds of their heroes, to do honour to their Gods, or to pay a tribute of affection to the memory of their ancestors; yet every country has at some period been destitute of any literary records, relative to its moral, political, religious, and intellectual character; and there are vast tracts of country on the face of the globe into the interior of which, either from the policy of their government, the character of the inhabitants, or the inclemency of the region, no traveller has yet been permitted to penetrate. All, then, that can with certainty be known of the past state of the human race, is, that it has been in a state of incessant oscillation. But how far at some periods it may have advanced, and how far at others it may have receded, must ever remain veiled under that mantle of obscurity which now so completely conceals it from our view.

There is perhaps hardly any inquiry upon which our minds may be engaged, on which prejudice is more likely to creep in and warp



our understandings. For most of us, before we had acquired the habit of thinking for ourselves, had been impressed with the idea, that in literature, the arts, and the sciences, the ancients were very greatly superior to the moderns: and to the force of early impressions none of us are strangers, nor to the difficulty of completely emancipating ourselves from their influence, even when our judgement has detected their fallacy. And as we are now accustomed to hear that the preference is still given to the ancients by those who are esteemed the best judges, is it not very possible that we may have imbibed the same idea from a propensity to adopt the feelings and sentiments of men who have acquired a high character, whether merited or not, for intellectual superiority, or a more than ordinary share of taste or judgement? By enrolling ourselves under their banner, our pride is gratified; for we then at least lay claim to some share of their superiority, and are enabled by so doing to express our opinions with confidence on a variety of subjects, on which we should otherwise be afraid to utter a single word. By crowding around their standard, our vanity is also cherished; for they are always the most *generally* admired and approved who adopt the opinions that have been long sanctioned by time and honoured by great names, though to use the words of Lord Byron, they have "only" been "weighed in Custom's falsest scale." By espousing their systems and theories, our love of ease too is indulged; for as "Truth," again to use the words of that celebrated poet, "is a gem that loves the deep," it is undoubtedly much less difficult to let others dive for it than to take the trouble of doing so for ourselves.

In the estimate I shall venture to make of what I conceive to be the instances of progressive improvement, I shall first advert to one of a very interesting nature in our own country; I mean, the present improved mode of female education; for defective—and very defective—as it still remains, *great* advances have certainly been made in it; and Englishwomen have *now* a higher grade in the intellectual scale than they have ever had before. In the middle ages war was almost the only business of life, so that male education was resolved into long military apprenticeships. The garment was thrown aside for the coat of mail and the gauntlet; almost every house partook, more or less, of the character of a fortress; and the life of *men*, whether protracted or short, was a life of warfare or of personal combat. In the interval of arms, love was their ruling passion, and beauty was the

divinity they worshipped. To adorn therefore the person, and to possess themselves of those blandishments that allure the heart of man and subdue it, was of course the chief desire of the female sex ; and having experienced the illimitable influence they had obtained over it through the medium of their charms, few motives would be presented to their mind to adopt a more rational and honourable mode of government. And unfortunately for both sexes, though reason and policy required that the female should advance, as the male did, in intellect and knowledge, to render either of them truly happy in each other,—the sensuality of men, on their becoming through the revival of letters more intellectual beings, not only prevented them from endeavouring to allure the dearest object of their heart from the path of vanity and folly, into which she had been seduced by a degrading though extravagant affection, but induced them, to the very utmost of their power, to exclude the page of knowledge from her sight : and for centuries after the spread of philosophy and literature, the education of females had a tendency to call out and foster the worst and most ignoble feelings of their nature. In treating of female education I need not enter into a detail of the manner in which it has been conducted for a long series of years, but it is proper I should just allude to the treatment of females during the last twenty or thirty years ; and it is also necessary for me to say, that in the term Education, I include a great deal more than is generally attributed to it,—I include in it every circumstance that can suggest an idea to the mind. We are ever educating, but never educated. Within the last twenty or thirty years girls as well as boys have been furnished with a very different kind of reading to what prior to that period had been put into their hands. Instead of poring over books from which they could not acquire a single idea, their earliest lessons have given them a slight insight into the knowledge of nature and the works of art ; *this* has excited their curiosity, and stimulated feelings to which they were before strangers. Girls have also gradually been suffered, without incurring the charge of indolence, to pay less devotion to the needle, which was formerly carried to an excess that was injurious to the health of the body and the vigour of the mind ; and young women have been permitted, in proportion to the enlightenment of the mind of their natural or legal protectors, to read and speak in the family circle on a variety of topics which till within the last half century would have been thought highly indecorous : and for the last few years, as



knowledge has been making a still more rapid progress, their minds have been to some extent directed to the study of science, and cheap and easy treatises on all its different branches are now published and put into their hands. Scientific knowledge, I am aware, has little to do with the formation of what I should call the higher parts of character; besides, the knowledge of women in scientific subjects is generally of so popular a nature as to be much more ornamental than useful, even in the way that it might be rendered so if it were considerably more extended: but still, limited as it is, it has a favourable operation on the minds of many, by inducing them, from association of ideas, to think more or less upon a higher class of subjects than they probably ever would do if the former mode of education had still been continued. The superficial knowledge that women obtain of science, is in its commencement and result like the rivulet that near its source merely beautifies the meadow through which it murmurs; but as it travels on, combining with other streams, fertilizes as well as embellishes the soil. By the present mode of female education (I now refer only to that part of it which depends on the instruction given by parents and teachers) women of the middling and higher classes must necessarily be very different beings to their female ancestors: but the information acquired from this kind of instruction has had but little to do in the moral and intellectual elevation of females. I say "moral as well as intellectual elevation;" for virtue is much more intimately connected with knowledge than is generally supposed: for *these* they are indebted to the light that has been shining all around them,—a light so vivid and so strong that it could no longer be excluded from their sight *even* by the effects of the most powerful prejudice. Women, emancipated from their former darkness, soon discovered the tree of knowledge, and are rapidly advancing in its paths. They may perhaps, as every thing in nature is fluctuating, make a slight retrograde motion; but so universal now is the spread of knowledge, that this can be only temporary; it will be like that of the billow rolling towards the shore, that recedes only to make a further advance.

Another very interesting improvement that has taken place within the latter end of the last century and the commencement of the present, is, the astonishing progress that has been made in chemistry; for whatever may be due to the earlier professors of it in Egypt, Arabia, or Europe, as a science it had made but little progress till the

middle of the seventeenth century : for though Bacon had laid down the rule, that all inquirers in natural philosophy should be conducted by experiment, yet most of those who had been educated in the cloisters and the schools (and who else were *then* educated?) were too much under the influence of prejudice and the dogmas of their masters to think and investigate for themselves. Besides, the absurdities with which it abounded contributed to render an attention to it uninviting to *all* who had not an immediate interest in its study ; and these circumstances were no doubt a great cause of the slow progress of chemistry. But the latter end of the seventeenth century gave birth to chemists who dared to think and investigate for themselves ; and by *their* experiments this science was materially promoted : and, as is well known, the chemists of the eighteenth century have been so numerous, and the discoveries which they have made so brilliant, that we are almost dazzled with the light that has so suddenly been thrown upon it ; and we are *solely* indebted to a modern chemist for galvanic chemistry. In the science of mechanics too we may undoubtedly lay claim to having made *considerable* improvement ; for though the ancients were acquainted with wonderful mechanical powers,—though they knew how to raise vessels into the air, and Archimedes so well understood the principle of the lever as to assert, that with a place for his fulcrum he would move the Earth ; yet we have no reason to suppose that they were any thing like as familiar as we are with the *general* application of the mechanical powers, machinery in almost every mechanical operation being now substituted for the labour of man. Whether the ancients were acquainted with the mighty power of steam I believe has never been ascertained ; but if they were, we are undoubtedly indebted to the mechanics of the present day for the highly improved state of the steam-engine ;—a machine, that on account of the labour and expense that it has saved, is said to be the most valuable gift that Science has ever presented to the Arts ;—a machine, that with all its capabilities to bless man, by affording him leisure to cultivate his intellect and cherish his benevolent affections, is rendered—through the present corrupt and unnatural state of society—a very curse : but that in the state of society we are anticipating, ardently desiring and confidently looking forward to, will be estimated according to its intrinsic excellence, and felt worthy of being numbered among his greatest blessings.

On geography and navigation it is unnecessary that I should ex-



pend a single moment, as the advances that have been made in them are universally admitted. I will therefore next advert to music, painting, and poetry; and will attempt to prove, that in music we are superior to the ancients, and that in poetry and painting we are not so far behind them as their partizans would induce us to believe. Of the history of Roman music we have, I believe, no particular account; but it is known that flutes and harps cheered the festivals of Numa; that sacred shields were sometimes used, on which the time of the melody was beaten; and that Servius Tullius established a military band, consisting of horns and trumpets: but it is said to be obvious, that whatever advances the Romans had made in music at a later period, that it was of a much coarser description than the music of the Greeks, operating more powerfully on the sense than on the passions, consequently not so much calculated to affect the finer feelings of our nature. Of the Greek music, writers on it affirm, that highly celebrated and justly celebrated as it has been, it was in many respects very limited, and that it included in it but a small portion of what we call science, elegance, and taste. The music of the Greeks we know had an overpowering influence upon their minds,—it is said to have had a greater effect upon that people than the music of any other people had upon them: but then it must be remembered, that on account of the important occasions on which it was ever employed, their minds would be rendered peculiarly susceptible of its intended impressions. Charming as it was in its essence and its character, its attributes were chiefly confined to softness and tenderness, to rapidity and slowness; and of *these*, the high and the low were equally qualified to judge. And as relations of what was connected with their country, and whatever was dear to their hearts, were usually accompanied with music, it was natural that great dignity should be given to it, and that its tones and transitions should be very deeply felt: and though, no doubt, the effect of it was powerful beyond *our* conception; yet, as the musician was generally his own poet, it would not be very surprising if the power of the Grecian lyre were a little exaggerated.

The gentleman who opened the question, urged as an argument against our having made any progress in the science of music, that no new bar had ever been invented in it. What idea he could mean to convey by this expression I cannot at all imagine: but if he intended to say, that because we have no more notes in music than we originally had, that we can have made no improvement in it, he might

just as reasonably have asserted, that language could not be improved unless new letters were added to the alphabet.—Excellence of style in conversation and writing depends upon the combination of words that express the ideas; and in proportion to the variety and ease of the combination of words (if adapted to the subject to which they are applied), the more flowing and eloquent will be the language. Speech is a species of music: I should therefore think it reasonable, from analogy, to conclude, that as the combinations in music are almost infinite to what they once were, and are also *much* more than they once were, regulated by established principles, that music inevitably must be in a state of considerable advance.

*Painting*, for which the Greeks are as highly celebrated as they are for music, is purely an imitative art; and therefore I think, that in proportion as the artist—though to some extent ignorant or negligent of the fixed laws and principles of his art—is capable of strongly exciting the passion or sentiment that he means to express, or of recalling to the mind the images and objects that he endeavours to represent; in the very same proportion must he possess that which alone can be designated the soul of painting: in proportion as he can affect the feelings of those who have only been acquainted with realities,—in the same proportion is he the true and real child of Nature. It has been asserted with truth, that the painter who pleases only artists, is no genuine painter; for the genuine painter may be said to speak a language universally understood, and by his works no less attracts the admiring and astonished gaze of the vulgar and ignorant, than he does the intellectual eye of discernment and taste. In judging of the comparative excellence of the ancient and modern artist, few, I suppose, will be disposed to deny, that in ideal beauty and in depth of tone and colouring, the ancients exceed the moderns. The beauty of the paintings of the old masters is more unearthly and more splendid; but in my opinion, more artificial than the beauty of the moderns: if there be more to excite wonder in the former, there is more to create love and sympathy in the latter! and they therefore, consequently, come more home to the heart. The mild and transparent light that beamed around the infant *future* artist of Greece and Italy, in the season of the most vivid impression, would present him every hour with innumerable beauties of light and shade, which, with the picturesque scenery with which he was surrounded, would furnish him with subjects for his pencil that could never enter into the mind



of a native of the Northern clime, unless he had visited those lands of fame: and even *then*, he could not completely emancipate himself from the impressions arising out of an early association with a denser atmosphere and a less romantic region. Yet, with all the disadvantages experienced by our own artists, growing out of local circumstances, we have the transparent tints of a Calcot; we have too a Glover, who has been compared with a Claude; and paintings, with a scenery that are generally acknowledged to be exquisitely and astonishingly beautiful. We have artists, all will allow, who possess creative genius;—artists, who breathe grace and elegance around the female forms that they pourtray, and impart vigour, dignity, and manly beauty to the male form. We have figures in some of the paintings of the present day, in which we feel that every attribute speaks for itself; in which the physiognomy not only expresses the thoughts under the influence of present sentiment and passion, but the permanent moral and intellectual character: and our artists are acknowledged, even by those who take a different view of the subject, to be as true to nature as the ancients. I have seen Rubens' celebrated painting of "Christ taking down from the Cross," and have turned from it with horror. I have seen "Mary weeping over the dead body of Christ," by an unknown master, upon which I could never look without almost mingling my tears with hers; and I have contemplated many modern paintings that have as powerfully affected the sympathies of my heart, and the hearts of those who have accompanied me, as any of the paintings of the ancient masters on the same subjects. *If*, then, the moderns have attained thus far, surely they cannot be *very* much behind the ancients in this delightful and elegant art: and if they can equally with them make the heart to writhe and to thrill, and the eye to laugh and to weep, they must have possessed themselves of *that* which constitutes the very highest excellency of the art.

The poetry of Greece too, we are told, stands as unrivalled in excellence as their music and their painting. As the poetry, like the painting of every country, must be greatly affected by the manners, the habits, and the modes of thinking of its inhabitants, there can be no doubt but that the Grecian poets must in some respects greatly excel the moderns. There was something in the state of their society, in their feasts, in their devotion, in their mysterious rites, that was eminently favourable to the composition of amatory and

Bacchanalian poetry; and the result is such as was naturally to be anticipated. The local situation too of the Grecian poet would fill his mind, as it would that of the Grecian painter, with a combination of beauty and splendour that would enable him to depict the scenes of Nature in more glowing colours than could even enter into the imagination of the native of a less generous clime: but in the flowing and flexible expressions of nature—as far as they have been familiar with it—the moderns, I think, have poured out numbers as sweet, and have had conceptions as felicitous, as any that ever entered into the heart of man: and if I look into the higher works of poetry, and reflect on the music that breathed in the poetical thoughts of our great immortal blind epic poet, on his high and towering sublimities, on his imaginative luxuriance, on his power of exciting strong feeling by his description of natural objects and phænomena, and on his delineation of the towering ambition and the unconquerable will of the grand interesting malignant hero of his poem, I can see *no* reason why the genius of Milton should bow before the genius of Homer, though in poetic excellence it has so long been esteemed the master-spirit of the world. When I reflect on the bursts of poetic eloquence, and the daring and vigorous irregularities of our divine Shakespeare,—who, though to *us* an ancient poet, compared with those to whom I have been alluding, is a modern poet,—on the power that he had of so depicting every feeling and every passion, as at *will*,—to sink his hero into a demon, or raise him almost into a god; on the faculty that he possessed of so diving into the recesses of the mind, as to lay open all the workings of the human heart, and of that range of thought which enabled him to embrace every subject upon which the mind of man can expatiate; and when I also call to mind the mysterious remorse of a Manfred; the simple, unsuspecting, ardent,—divine love, I might almost say,—of a Hayde; the scenes of simple and of polished life, and the various modes of suffering and enjoying that have been presented to our view by a Byron, in language so pathetic, so glowing, and so eloquent, I cannot persuade myself to believe that we have not had poets who have done as much honour to our country as the poets of Athens did to Greece; nor can I help thinking, that the prevalence of the idea—that the modern poets are very far inferior to the ancient poets,—has had its origin in the attachment that men of classical education ever have to every thing connected with Greece and Rome; perhaps from a grateful recollection that Greece was the *nurse* of li-



terature and the arts; that Italy was the *preserver* of them, and also the *cherisher* of the lamp of science during a long and barbarous night.

I will now just touch upon another branch of ancient literature in which the moderns are supposed to be equally inferior to the ancients as in that to which I have just alluded,—I mean ancient history. If the excellence of history depend upon the elegant style in which it is written, or on the justly noble and memorable characters that are pourtrayed in it,—a great portion of ancient history must undoubtedly be very greatly superior to the history of modern times: but as history ought to be a relation of facts,—truth, and truth alone, must constitute its chief excellence. I am not going to assert that modern history ranks highly on account of its truth; I know how difficult it often is to determine what in it is worthy of belief, and what ought to be rejected. Hume, so long celebrated for his impartiality and veracity, is now charged with having misstated many of his facts and misrepresented some of the most prominent characters in his history: but it must be obvious, that if it be so difficult respecting matters of fact, to distinguish truth from error, even in the writers of our own age, that it must be a vast deal more difficult, if not absolutely impossible, to do so in the historical writings of the ancients. In history, the next important thing to truth is, a style forcibly calculated to impress the mind with the excellencies and defects of character and conduct in either individuals or society, and with the evil consequences arising out of a dereliction from the principles of rectitude or duty. Now high eloquence, in my opinion, is not at all calculated to do this; it generally inspires a strong temporary admiration or distaste. While the flowing language seems to rest upon the ear, it plays upon the fancy and operates powerfully upon the feelings: but for feeling to be permanent,—unless it be the offspring of some ruling passion or some long-formed habit,—the understanding must be affected as well as the heart. Eloquence on some subjects is peculiarly appropriate; it is the language of the imagination, but *not* of the judgement. I should, therefore, for faithful delineation of the human character much prefer the style of some of our best historians to the more universally admired composition of the ancient historians. Besides, the improbable, in some cases impossible, eloquent speeches put into the mouths of the Roman and Grecian heroes and patriots, greatly deteriorate from the value of ancient history; for if the flights of fancy be

once admitted into a relation of facts, who can pretend to say in how many other instances they may be allowed to combine with them?

I will now draw a slight comparison between the religion of Paganism and the Christian religion. Of Mahometanism, though a religion of later date than the Christian, I know so little, except that it is extremely sensual, that I am incapable of saying anything upon it. Nothing could be more loose and ridiculous than the religious sentiments of the Pagans. Their deities were infinite in number, counteracting each other's will; their worshipers attributed to them the most disgusting and odious passions; and the tales that they told of them were calculated to increase their sensuality, and to render crime, if not amiable, at least not disgusting in their sight: instead of teaching them to subdue their passions, they were peculiarly calculated to awaken and arouse them. The most cruel, obscene, and filthy rites were performed in honour of their gods: the hope, too, of a future life was very indistinct, and the enjoyments that were attached to it were grovelling and low. But the Christian religion teaches the existence of one self-existent, omniscient, omnipotent Being; it enforces the purest morality; it inculcates the most benevolent feelings, and enjoins the most disinterested affections, and affords the most confident assurance of a happy immortality to all who believe its doctrines and obey its dictates.

In sculpture, architecture, and oratory the ancients stand so completely unrivalled, that it may perhaps be thought unnecessary to advert to either of them; though it does not appear certain, from the beautiful style of sculpture of two children in Litchfield cathedral, that no modern genius *may* arise capable of handling the chisel of a Phidias,—capable of giving the sublimity which is discoverable in the head of a Homer, or the delicate yet noble beauty of the Apollo. It is easy to perceive how the genius of a sculptor, wherever it existed, would be called out in Pagan Greece and Rome, polytheism being so exceedingly favourable to its cultivation. Every family *then* had its household god; every temple was crowded with its divinities; and multitudes of families and individuals had a representation in marble of their respected and beloved relatives and friends. Sculpture *must* then of course have been in very general demand, and numbers would be eager to press into its service; and when many engage in the same pursuit,—if the *nature* of the pursuit will admit of it,—not only various degrees of progress will be made in it by different



individuals, but some will astonish by the sublimity of their genius and the high cultivation of their taste.

The low state of *architecture* among the moderns appears decidedly to have arisen from an incapacity of conceiving and executing that which had before been accomplished by the ancients; for though the climate of Greece and Italy was very much calculated to suggest to their inhabitants the airy and elegant style of building that they adopted, with long rows of pillars and lofty arches to afford themselves a shelter from the sun; yet *their* peculiarity in this respect could not have originated *solely* in these circumstances; many countries, in which the rays of the sun are much more intense and much more dazzling, having never signalized themselves by their excellence in this art.

And in oratory, there is no reason to suppose that there is an individual among the moderns, upon whose lips thousands would gaze with delighted wonder,—*one*, who in the most urgent or appalling circumstances would possess the power of producing a simultaneous feeling in the breast of an immense multitude, or who *could*, as the orators of Greece and Rome are described to have done, completely, and almost as instantaneously, change (if I may use the expression) the colour of the human mind, as surrounding objects change the colour of theameleon.

But Greece and Italy have not only been highly celebrated for their arts, their science, and their literature, but have been equally distinguished for the loveliness of their inhabitants; and there can be no doubt but that beauty of form—far beyond what is to be found among the moderns—has justly been attributed to the *ancient* Grecians and Romans: for their games, their races, and their athletic exercises in the open air, must have produced the widely-expanded chest, the finely developed muscle, the erect yet easy form, the supple joint, the firm and steady tread, and the most graceful of attitudes.

I have now attempted in many respects to draw a comparison between the moderns and the ancients; and I trust it will be felt not to be derogatory to ourselves. But the most interesting part of this inquiry remains untouched:—for the arts, the sciences, and the muses, are chiefly valuable as ministers to the developement of the moral and intellectual character.—In tracing the progress of society to what it now is, it will be found that the arts have had nothing to do in the emancipation of the human race from the excessive slavery and igno-

rance to which it has so long been subjugated. To the fine arts we are indebted for a refined and innocent amusement; but they have too little connection with mind to effect any great moral or intellectual revolution in society; and this will account for their having been patronized by the greatest despots and the most virulent opposers of liberty. The French and the Italian artists, who witnessed the progress of the Reformation, numbered among their patrons all the kings, popes and cardinals, who had excommunicated its abettors. But to science we are much more indebted for the progress of liberty; for he who stands forward as the discoverer of a new science, or the detector of the errors of an old one, must be the assertor of liberty of opinion. For daring to do this, Galileo was persecuted, not because his persecutors cared whether the "sun"—to use the words of a Jewish king—"was as a bridegroom coming out of his chamber, rejoicing as a strong man to run a race;" or whether the earth, by its annual journey round the sun, produces the beautiful variety of seasons, or by its daily revolution on its own inclined axis re-kindles the light of morning after the gloom of night; but because they dreaded any innovation being made in a long-established theory, however false, lest the light of truth should ultimately become so powerful as to enable a deluded people to perceive the rottenness of the foundation upon which those principles had been established, by which they had so long been brutified and enslaved. If we are indebted to science for the bursting asunder of some of the strongest shackles of despotism and tyranny, we are still more indebted for it to literature: for though literature has often been a bitter enemy to a pure and rational state of society, it has also been the grand engine in the moral and intellectual improvement of mankind; and every thinking mind must be impressed with the idea, that through its influence in our own country the period in which we exist is extraordinary and highly interesting. With all the prejudices and obstacles that oppose themselves to the progress of liberty, an unparalleled revolution seems to be at work in the great body of the people; they have at last roused themselves from that ignorance in which for centuries they have been lulled, and have assumed the character of beings capable of thinking, discussing, and judging for themselves,—holding in contempt the despotism and bigotry that would prevent or endeavour to retard their improvement. The intellect of the great mass of the people is at last set in action, and it is felt by the superior classes; and the spirit of



inquiry has been engendered to such an extent, as to render it impossible that it should ever again subside of itself; and if any opposition should be excited against it, it will only serve to increase the love of research. Knowledge and truth were once confined only to the few; but now the diffusion of their influence is extended to the very lowest orders of society, and the discovery of printing puts it out of the power of interested individuals any longer to monopolize those inestimable treasures to themselves. This happy state of things has already introduced a much greater liberality in our manner of judging of the opinions and pursuits of others than formerly prevailed,—a more ready recognition of the rights of private judgement, and a more universally diffused exercise of the powers of the human mind on all the subjects that are connected with the interests and happiness of mankind; and notwithstanding the prejudices and the disadvantages with which we are surrounded, there is reason to hope for the realization of the beautiful theories contained in More's *Utopia*, Harrington's *Oceana*, and in the writings of Condorcet and Godwin. What many of *their* readers have contemplated only as a bright vision,—which, however delightful in its nature, exhibited only to their minds the fertility of an imagination benevolently employed by the writers,—Robert Owen has seized upon for the demonstration of its practicability; and by showing how much the individual interests are promoted by whatever advances the general interest, has at once impressed upon our minds the most ardent desire for a purer and more perfect state of social institution, and the conviction that there exists the means of attaining it. William Thompson has most ably and luminously followed him in the same track, and brought home to our bosoms the conviction, that nothing is so communicative, nothing so much possesses the power of multiplying itself, as happiness. Upon these principles our system rests; and if we have not hitherto had it in our power to enjoy the satisfaction arising from a practical effort for its establishment, let us not be discouraged; but remember how gradually the feeble and glimmering light of the morning advances to its meridian splendour, and how indistinct at its first appearance all surrounding objects appear; how often does it seem, by the intervention of clouds and storms, to have receded from our horizon, when in reality it is advancing upon it!—Just so it is with the light of truth. On its first appearance, the intellectual eye very imperfectly distinguishes the objects to which it is directed; but afterwards, by

frequent contemplation, they become more and still more distinct.— Let then our confidence in the principles remain undiminished, and our efforts in the support of the system unceasingly continue: let us, like Ulysses, in his attempts to revisit his beloved Ithaca, never abandon the thought, never cease to make the most powerful efforts to enter, as he ultimately did, into the haven of rest; nor suffer the adverse winds of prejudice and ignorance, however strong, to wreck our hopes; but like skilful pilots let us *secure* to ourselves success, by counteracting the baneful effects of tempestuous gales and opposing tides. Let us never be weary in making the most strenuous efforts to accomplish the end that we have in view,—being *assured* that in *such* a course we must be victorious, if we faint *not*.

May 22, 1827.

SUSANNA B—.

### SOILS.

THE general indications of fertility and barrenness, as found by chemical experiment, must necessarily differ in different climates and under different circumstances. The power of soils to absorb moisture,—a principle essential to their productiveness,—ought to be much greater in warm and dry countries, than in cold and moist ones; and the quantity of fine aluminous earth they contain should be larger. Soils, likewise, situated on declivities ought to be more absorbent than those in the same climate in valleys.

The productiveness of soils must likewise be influenced by the nature of the subsoil, or the earthy or stony strata on which they rest; and this circumstance ought to be particularly attended to, in considering their chemical nature and the system of improvement. Thus a sandy soil may owe its fertility to the power of the subsoil to retain water; and an absorbent clayey soil may occasionally be prevented from being barren by the influence of a substratum of sand or gravel.

Those soils that are most productive of corn, contain always certain proportions of aluminous or calcareous earth in a finely divided state, and a certain quantity of animal or vegetable matter. The quantity of calcareous earth is however very various, and in some cases exceedingly small.

In general, bulbous roots require a soil much more sandy and less



absorbent than the grasses. A very good potatoe soil from Varsel in Cornwall, afforded seven-eighths of siliceous sand ; and its absorbent power was so small, that 100 parts lost only 2 by drying at 400° Fahrenheit.

Mr. Tillet, in some experiments made on the composition of soils at Paris, found that a soil composed of three-eighths of clay, two-eighths of river-sand, and three-eighths of the parings of limestone, was very proper for wheat.

Plants and trees the roots of which are fibrous and hard, and capable of penetrating deep into the earth, will vegetate to advantage in almost all common soils that are moderately dry and do not contain a very great excess of vegetable matter.

From the great difference of the causes that influence the productiveness of lands, it is obvious that in the present state of science no certain system can be devised for their improvement, independent of experiment : but there are few cases in which the labour of analytical trials will not be amply repaid by the certainty with which they denote the best methods of melioration ; and this will particularly happen, when the defect of the composition of the soil is found in the proportion of the primitive earths.

In supplying animal or vegetable manure, a temporary food only is provided for plants, which is in all cases exhausted by a certain number of crops : but when a soil is rendered of the best possible texture and constitution with regard to its earthy parts, its fertility may be considered as permanently established. It becomes capable of attracting a very large portion of vegetable nourishment from the atmosphere, and of producing its crops with comparatively little labour and expense.

#### NEW HARMONY.

SINCE we communicated in our last Number the dissolution of the New Harmony Town Community, No. 1, we have received a file of New Harmony Gazettes, the last Number of which contains the statement, on which so many of the North American and English newspapers have rung the changes. As the statement details the circumstances producing and attending the event in question with greater particularity than we were enabled to do, and manifests an equal

spirit of frankness and candour, and fund of good sense and sound judgement, we are sure our readers will feel gratified in having it fully before them.

With respect to the newspapers alluded to, it would indeed seem difficult to account for the avidity with which their editors catch at any report calculated to make an unfavourable impression against a system which contemplates, and would, to all moral certainty, produce, no injury whatever to any, and the greatest good to every person,—harm to none, and benefit to all. Many of those editors are, we doubt not, well disposed, and in many respects highly cultivated, extensively informed, and possessed of much intellectual capacity. Whence, then, can spring their anxiety always to trumpet every thing unfavourable,—never to breathe any thing favourable to such a System? Why,—if they bulletin every difficulty, every delay, every seeming retreat,—why not notice any good prospect, any progress, any advance of it? Why their seeming aversion to the greatest of all improvements? Why their apparent hostility to the highest amelioration of mankind?

Yet, why should we ask? Has not improvement, has not amelioration, has not truth, almost always met with opposition at first? We have more than once alluded to the instance of Harvey. Aubrey says of him: "I have more than once heard him say, that after his book of the circulation of the blood came out, he fell mightily in his practice, and 'twas *believed by the vulgar that he was crack-brained*; and all the physicians were against him, and envied him: with much ado at last, in about *twenty or thirty years time*, it was received in all the universities in the world." "He that looks back to the history of mankind," says the learned Philopatrís Vervicensis, "will often see, that in politics, jurisprudence, religion, and all the great concerns of society, REFORM has been usually the work of reason, slowly awakening from the lethargy of ignorance, gradually acquiring confidence in her own strength, and ultimately triumphing over the dominion of prejudice and custom."

We are fully aware, and we have before now so expressed ourselves, that our System has many difficulties to contend with in its first establishments, many obstacles to surmount before it arrives at anything like perfection. The prejudices, the customs, the habits, the modes of thinking and of feeling, formed by our present state of individualization and competition, exclusive of the want of ample ca-



pital and perfect models, will all be throwing impediments in the way, —are all to be struggled against. Even those most convinced of the System's mighty advantages, of its infinite superiority to our present state, —even Mr. Owen himself, and its oldest and firmest disciples, —will have many of their present habitudes to divest themselves of, —many of their present habiliments, bodily and mental, to doff; many of their present ways to mend; many of their present dispositions and inclinations to correct, before they are perfectly amalgamated with it; before they breathe but its pure spirit. Yet we say, —as when forced publicly to retract the doctrine of the earth's motion, Galileo did to those around him, "It moves still;" —yes, "it moves still," and will move on to be universally received and adopted. Columbus's voyage to discover a new world was beset with many difficulties, environed with many dangers, prosecuted through many discouragements, toils and sufferings: yet he afterwards was himself told, that it was a thing of the greatest facility; and so it really became, —as easy, comparatively, as making the egg stand by breaking an end of it.

The Editor's leading Article in the *New Harmony Gazette* of March 21, (the Number preceding that containing the statement of the dissolution of the Community No. 1,) is so much to the purpose on this occasion, and so full of just observation, shows such solid reflection, and takes such accurate views, that we know we shall gratify our readers by prefacing the statement with it.—Ed.

(From the *New Harmony Gazette*.)

We have received No. 12. of the *London Co-operative Magazine*. It contains gratifying accounts of the progress of the Social System.

It is known to some of our readers that a community was commenced last year at Orbiston in Scotland. Orbiston is located in a commanding situation on the banks of the Clyde, about two miles from Hamilton, a small town on the post-road from Lanark to Glasgow, and about ten miles from the latter city. Abram Combe, the individual from whose works we have of late extracted into our columns, has hitherto taken the chief direction in the formation and management of this community.

Some months ago we learned from the *Co-operative Magazine*, that this incipient establishment "had not advanced as rapidly as could be wished, to realize the expectations which many had formed of it." But now we are informed in a letter from Orbiston, "that the state of things is entirely altered; indeed so much so, that the former may be said to be thick dark-

ness compared to the present, which is most brilliant light." The writer continues: "I feel confident that there is not in existence the same number of men in any communion, so well situated as to immediate prospects, and with such glorious hopes for the future."

When we first heard of the difficulties which existed at Orbiston, it did not in any degree surprise or discourage us. We are too thoroughly convinced that no great change can be made in this world without encountering many difficulties and overcoming many obstacles, to expect to find a road so unknown and untrodden as ours, an open and an easy one.—As well might those adventurous spirits who first penetrated to the rocky mountains have dreamt of turnpike roads and comfortable taverns in the midst of those Western wilds: as well might they have expected to thread the mazes of the wilderness without once striking into a false path, or to find signposts in the forest to guide their hesitating footsteps.

There are those whose inexperience induced them to expect ease, where they ought to have expected exertion: there are those who looked to the commencement of the experiment as to its termination, who thought to find comfort ere they had created it, and security before it could be obtained. And others there are, who anticipated no check, and foresaw scarcely a difficulty; who imagined that we had but to will and it was done—to lay our hands to the plough, and the field was already cultivated.

We ourselves are not of that number. We foresaw and we were prepared to meet, many difficulties. We anticipated moments when we should be at fault, not knowing whether our road lay on our right hand or on our left. We saw certain success, indeed, before us; but in contemplating our ultimate object, we did not lose sight of the intervening obstacles.

The pleasures of ease and inactivity—even the enjoyment of undisturbed security and unruffled tranquillity, are not the rewards which the pioneers in the establishment of the Social System must promise themselves, at first. Their pleasures are of a different character.

When Lewis and Clarke were about to enter upon their eventful journey, what were the characters they sought as companions in the interesting adventure? Not him whose enjoyments are in luxury and repose; not him who would shrink before the rising storm, or lose his spirit if he lost his path,—but bold and hardy adventurers, who could find enjoyment in enterprise, and gratification in activity; in whose minds the pleasure of looking on unexplored tracts, and the interest created by new scenes and new habits, would outweigh the temporary inconveniences they experienced, and the passing difficulties they encountered.

Thus it is with those who strike out a new path in religion, in morals, in social œconomy. There is interest, there are pleasures in the experiment; but let not the character of those pleasures be mistaken.—He to



whom the consciousness of honesty and consistency gives no enjoyment nor the liberty of acting under the government of reason alone, any pleasure; who cares not to disabuse the world of its errors and its prejudices at the expense of his own popularity, nor to gain in simplicity and good feeling what he may lose in show and ceremony;—such men as these ought not to join us. They will find more of *their* pleasures elsewhere; and any sacrifice on their part is the less necessary, as their assistance could be of little use.

Again—he who has not steady perseverance; who is easily elated by temporary success, easily depressed by momentary disappointment—let him, too, hold back for the present. His time of usefulness will come, but it is not now. Let him wait till others have prepared the way for him, and passed the first difficulties that would have discouraged his weaker spirit; and then, when the roughest part of the journey is over, he may join them with pleasure and with advantage.

These opinions have been confirmed to us during our residence at New Harmony. We have observed that many persons have come here totally unprepared to assist us at present. If there be in this world much knowledge that lies dormant in default of zeal, there is also much zeal that is neutralized for want of knowledge.

New Harmony has undergone, in the short period since its commencement, many and important changes. A number of its inhabitants have become discouraged, and have left the colony: some to form Communities according to their own conceptions of the best method of commencing, some to re-enter general society, and a few to join other Communities elsewhere.

We have abstained for some weeks from any details regarding the actual state of our societies here; because so long as these changes were in progress, we were more likely to mislead than to inform the minds of our readers by attempting a partial explanation, filled up by conjectures and anticipations.

Our affairs now wear a more settled appearance, and we intend next week to give to our readers an opportunity of judging for themselves, by informing them what these changes were, and what is the present state of New Harmony.

According to our promise, we proceed to offer our readers some particulars regarding the late changes in New Harmony, and its present state.

Those who correctly understand and duly estimate the principles we have professed, feel that their adoption in society is not a doubtful matter.

The knowledge of the world can neither remain stationary nor retrograde; it must advance and increase. To doubt the ultimate success of true and liberal principles betrays either a positive misconception of their tendency, or an ignorance of the world, as it exists.

So thoroughly convinced are we of this truth, that we do not believe that even the greatest want of judgement and prudence in its friends and advocates could prevent the universal adoption of the Social System over our country: seeing that the increasing feeling in favour of equality and independence and liberality were alone sufficient to sustain and bear it forward under every disadvantage, even though the growing amount of scientific power in this and other countries did not, as it does, ensure a change of system.

But yet we admit that the *time* of general success may be accelerated or retarded, just as the first efforts of our friends are crowned with immediate success, or checked by temporary difficulties.

In conformity with these ideas, we have formerly expressed our opinion that the success or failure of the Social System does not at all depend upon our success or failure here at Harmony. We repeat the opinion; with this addition, that the time of its general adoption may, and will in some measure be determined by the aspect of affairs here. We consider this single experiment as important, but not all-important; inasmuch as the time of change may be delayed, though the change itself does not depend upon it. We look, therefore, with great, but not with engrossing interest, upon our own operations.

In Robert Owen's address delivered in our Hall, on the 27th of April, 1825, just before the commencement of the Preliminary Society, and which is published in the first number of our Gazette, he designated the town of New Harmony, not a Community, nor even the site of a future Community, but a place of preparation—of education and training to that character which members of a Community ought to possess—a “half-way house,” where the members of future Communities might meet and learn each other's characters; subsequently to unite in one or more Communities, as their inclinations and capabilities might then dictate.

We think this was a prudent plan; and we are of opinion that the recommendation Robert Owen then added, viz: that the Preliminary Society should last at least two years before an attempt was made to form out of its members a Community—was a wise recommendation.

The first conceived plan was not adhered to. Robert Owen, on his return from Great Britain, about nine months after the first formation of the society, judged that further delay was inadvisable, and that—ill adapted as was the town itself, by its variety of building and unequal accommodations, to the purposes of a Community, heterogeneous as was the character



of its numerous inhabitants and little as they knew of one another—they might yet be formed, with a few exceptions, into a self-governing Community. A vote of the whole body determined that no exceptions should be made, and thus the whole Preliminary Society resolved itself at once, without further preparation, into an independent Community.

Now, though it be true, that man's character changes with circumstances, and that his education ends only with his life, yet the circumstances of early infancy are the most powerful—the education of childhood the most influential. And though we know that character, even in the adult, can be greatly modified, we have yet to learn that it can be entirely changed. The experiment to ascertain at once whether a mixed and unassorted population could successfully govern their own affairs as a Community was a bold and a hazardous—and, as we think, a premature one.

Our own opinion is, that Robert Owen ascribed too little influence to the early, anti-social circumstances that had surrounded many of the quickly-collected inhabitants of New Harmony before their arrival there; and too much to those circumstances which, his experience taught him, might enable them to create around themselves, in future. He sought to abridge the period of human suffering by an immediate and decisive step, and the design was boldly conceived. Immediate success would have been a victory gained for the principles under every disadvantage; and, as such, its effects would have been great and general. A failure would only afford proof that the conception, in this particular case, was not as practical as it was benevolent, inasmuch as the mass of the individuals collected at New Harmony were not prepared for so advanced a measure.

Whether the project was executed in the best and most prudent manner, it is not for us to judge. We are too inexperienced in its practice to hazard a judgement on the prudence of the various individuals who directed its execution; and the only opinion we can express with confidence, is of the perseverance with which Robert Owen pursued it at great pecuniary loss to himself. One form of government was first adopted, and when that appeared unsuited to the actual state of the members, another was tried in its place; until it appeared that the whole population, numerous as they were, were too various in their feelings and too dissimilar in their habits to unite and govern themselves harmoniously as one Community. They separated, therefore, into three, each one remaining perfectly independent both of Robert Owen and of its sister societies, as regarded its regulations and its government. But these societies, again, were incautious in their admission of members, and it soon became evident that their size was too unwieldy for their practical knowledge. Two of them then abandoned their separate independence, requesting Robert Owen, with the assistance of four trustees, to take the general superintendence of their affairs, which were getting into some confusion. The third society only,

the "Education Society" under the auspices of William Maclure, continued and still continues its original and separate form.

Thus was another attempt made to unite in a Community of common property and equal rights; but it soon became too apparent to the trustees in whom the management was vested, that the establishment did not pay its own expenses, and that, therefore, some decisive change became necessary to arrest this continued loss of property, and thus, by rendering the Community successful in a pecuniary point of view, to secure its independence of foreign assistance.

The deficiency of production appeared immediately attributable in part to carelessness in many members as regarded Community-property; in part to their want of interest in the experiment itself—the only true excitement to Community-industry; and these again were to be traced to a want of confidence in each other, not perhaps unfounded, and which was increased by the unequal industry and by the discordant variety of habits that existed among them.—The circle was so large, and the operations it embraced so various and extensive, that the confidence of minds untrained in correct principles, and unable to see but a small part of the whole—who had witnessed, too, the various previous changes—was shaken. Their care and their exertions diminished with their confidence in themselves, and the natural consequences ensued.

A remedy presented itself in the voluntary association out of the population of New Harmony of those individuals together, who had mutual confidence in one another's intentions and mutual pleasure in one another's society. Land, and assistance for the first year, were offered to those who chose to unite in this way; and the consequence was the formation of another Community on the Harmony lands.

And, with regard to those who remained in town, the only effectual and immediate remedy appeared to be in circumscribing each person's interest and responsibility. As the circle was too large for their present habits and experience, smaller circles were described within it. The Community was subdivided into occupations, each one of which became responsible for its own operations alone, and remained independent of the others.

This is the present situation of New Harmony.—Each occupation supports itself, paying weekly a small per-centage towards the general expenses of the town; each regulating its own affairs, determining its own internal regulations, and distributing or exchanging its own produce.

New Harmony, therefore, is not now a Community, but, as was originally intended, a central village,—out of, and around which, Communities have formed and may continue to form themselves; and with the inhabitants of which these Communities may exchange their products, thus obtaining those manufactured articles, which the limited operations incidental to an incipient colony do not enable them to produce themselves.



Let us not, then, be misunderstood; for it is important that our friends should know the exact position on which we stand: more particularly those who may wish to join us here. It is not in the town itself, but on the lands of Harmony that the Community System is in progressive operation.

About a year ago, and soon after the first formation of the Community in this town, a number of families, separating from the principal body, located themselves on the lands at about a mile distant, eastward from the town. The constitution of that society, known by the title of Feiba Peveli, or No. 3, is to be found in No. 29 of our first volume. It has progressed successfully; and we believe its members are now convinced by personal experience of the benefits of the Social System.

In addition to Community No. 4, the formation of which we announced in No. 18 of our present volume, and whose lands lie south from the town, we have now to notice the commencement of another Community whose formation we have just stated to have preceded the separation into occupations. The lands of this Community are located at about two miles distant from town, on both sides of the Princeton road.

These Communities commence on a small scale, and intend to increase their numbers gradually. They will afford an example how easy it is to begin a co-operative association in a simple manner with little capital, provided industry and good feeling exist among the members. Their advance will not, probably, be sudden and astonishing, but it will be progressive and secure.

Another society, Macluria, or No. 2, which separated from the principal Community about the same time that No. 3 was formed, and continued its operations for about a year, succeeded perfectly in an economical point of view. Their original motive for secession was in part, we believe, a religious one; and we have been told that their subsequent separation was attributable to a similar cause. Their lands have been taken by a party of German settlers to the number of about fifteen families, who have already disposed of their property and will arrive here probably next month, to commence a Community of mutual labour and common property.

While these changes were only in progress, and it was yet uncertain how they might terminate, we were silent on the subject: some weeks ago we expressed our opinion in general terms that our progress up to that time had been somewhat checked.—Now, we are able distinctly to state what the changes have been, and in what they have resulted: and we have done so, that no one may come to Harmony, expecting to find matters in a state different to that in which he will actually find them.

We may add, in reply to a question that has been frequently put to us, that our houses are still too much crowded to admit of comfortable accommodations for additional colonists in town, except such as have already communicated their intention of joining us.—*New Harmony Gazette.*

Now here is the statement, on which so many editors at both sides of the Atlantic have tolled the knell of our System ;—and where is the discouragement in it ? One large Community has dissolved itself indeed ; but it seems to have dissolved itself mostly into several smaller Communities. What else is to be understood from “ each occupation supporting itself, paying weekly a small per-centage towards the general expenses of the town ; each regulating its own affairs, determining its own regulations, and distributing or exchanging its own produce.” Does it not seem to convey that the members of “ each occupation ” form a small Community among themselves ; so that though the town is not now, as the Editor says, *a* (that is, *one*) Community, it contains many Communities ? It appears, indeed, to be a store-house of Communities ; at any rate, it is a school for them. Besides, at the date of the last-quoted article there were on the lands, four rural Communities, some in a greater, some in a less progress towards success, and there were others proceeding to be formed. Before this time in all probability these others are formed, and perhaps others again in formation. The far greater part of the old Community, notwithstanding their having been a promiscuous and heterogeneous assemblage, received without any selection, are still firmly convinced of the pre-eminent excellence of the principles, and of the certainty of the practicability of the system : some of them indeed are about immediately forming themselves into new Communities elsewhere ; some of them apparently doing so on the spot ; and all, or at least next to all, of them firmly contemplating to do so in some place and at some period. In other parts of the United States there were, by former accounts, from ten to twenty Communities formed on our plan ; besides those formed on sectarian plans, such as Dunkers, Shakers, &c. There is also less necessity for them in the United States than in this country. Every one there can by a little labour procure a sufficiency of the necessaries and many of the comforts of life, even in the present state of individuality and competition. Of how few, alas ! of the labouring classes here can this be said ? And is the space of two years any novitiation for such a vast change as we contemplate ? It is but ten years since Mr. Owen has even promulgated or revived the theory.

—Ed.

#### PROGRESS OF THE CO-OPERATIVE SYSTEM.

We extract with pleasure from the pages of the *Western Courier*, the following interesting account of a rising establishment, founded on co-ope-



rative principles, at Kendal, Ohio. If such be the progress of Communities towards comfort and happiness *even at first*, what may we not expect from their future success, after the path has once been freed from the obstructions which inexperience opposes to every new and untried system! The road to happiness is broad and easy of access indeed, but it is yet uncleared: once discovered however, as it now is, this evil will soon be remedied. We bid our brother pioneers at Kendal, God speed.—*New Harmony Gazette*.

## ESTABLISHMENT AT KENDAL.

The Society now forming at Kendal on the plan of Mr. Owen is rapidly increasing. A number of dwellings have been erected in addition to those previously built; yet the increase of families has been such, that there is a great scarcity and much inconvenience experienced for want of house-room. The members are now employed in erecting a building 170 feet by 33, which is intended to be temporarily occupied as private dwellings, but ultimately as workshops. This and other improvements for the convenience of the place will soon be completed. Kendal is pleasantly and advantageously situated for health. We are informed that there is not a sick person on the premises. Mechanics of various professions have joined the Community, and are now occupied in prosecuting the various branches of industry. They have a Woollen Factory, in which many hands are employed. During the winter the schools will be conducted on the common plan, but early in the spring the school system of Mr. Owen will be introduced, and the children placed under the care and superintendence of a gentleman formerly principal in the Canton Academy. Every thing appears to be going on prosperously and "harmoniously." There is observed a bustling emulation among the members. They labour hard, and are probably not exempt from the cares and perplexities incident to all worldly undertakings—and what society, or system, can claim immunity from them! The question is, whether they may not be mitigated? Trouble, we believe to be a divisible quality: it may be softened by sympathy and intercourse, as pleasure may be increased by union and companionship. These advantages have already been experienced at the Kendal "Community," and its members are even now in possession of that which the poet has declared to be the sum total of human happiness, viz.—"*Health, Peace and Competence*."

## MAXIMS AND OBSERVATIONS.

Did universal charity prevail, earth would be a heaven, and hell a fable.

Chemistry and Mechanics seem destined by their union to become important means in the hands of Providence for driving slavery, crime and misery from the face of the earth.

Formerly scientific and practical men were distinct classes: now we

begin to see the man of science a practical operator, and the artisan rising to that rank which has for its motto—

*Felix qui potuit rerum cognoscere causas.*

The consequences of this will be the most happy that can be conceived.

Children should be taught to think before they are taught to read; and dianoetic or thinking schools should be our first schools, where children should be instructed in the use of their reasoning and reflecting faculties for a year or two before they know a letter.

Infant schools will effect an intellectual revolution in the world as soon as they shall become common; because in them children are furnished with objects, ideas and words in their natural order.

The art of printing has been as injurious to children in schools, as it has been useful to men out of them; because visible or printed language can only be useful to persons who *think* and who understand what they read, but must produce an injurious effect on children, who do not understand what they read.

“Mothers,” observes Montaigne, “make your children strong, active, industrious, intelligent, self-possessed; and you will thus do more for them than if you were to amass for their use all the perishable wealth of Cræsus.”

EDUCATION OF CHILDREN.—I am thoroughly convinced it is because children are not made parties to their own education, that we have so much punishment and so few scholars. It may be said that in schools *their bodies are LOCKED IN, and their minds are LOCKED OUT.*—They are to learn, but not to think; to obey, but never to reason. On my soul, I pity children! They are, in general, either fondled as foolish pets, or repelled as little monsters. I would tell a child all my plans, all my views with regard to itself; and often, very often, ask its opinion. In this way you would much sooner teach a child true practical humility, than according to the old automaton system. In this way a child would soon feel its real intellectual wants, the scantiness of its resources, and the feebleness of human wisdom.—“*Truth*,” a novel lately published.

People have it generally in their power to communicate their ideas to their children; but they are still better able to transfuse their passions.—The surest way of instilling the love of virtue into children, is for parents to set them the example.—*Montesquieu.*

Be yourself what you wish your child to be. This is the surest way of making your child what you wish. How can a lying or deceitful parent expect a truth-telling or frank and candid child? Example is more powerful than precept.



**DIET.**—Simple diet is best, for many dishes bring many diseases; and rich sauces are even worse than heaping meats upon each other.—*Pliny.*

Hyder, like Richard the Third, was observed by one of his most familiar companions, Ghouleum Ali, to start frequently in his sleep. Ali once took the liberty to ask this despot "of what he had been dreaming." "My friend," replied Hyder, "the state of a beggar is more delightful than my envied monarchy:—awake, he sees no conspirators; asleep, he dreams of no assassins."—*Lacon.*

**AMBITION.**—Ambition travels on a road too narrow for friendship, too steep for safety.

**REPUTATION.**—The reputation of a man is like his shadow; it sometimes follows, sometimes precedes him; is sometimes longer, sometimes shorter than his natural size.

**PREJUDICE.**—"The correction of one single prejudice," says Dugald Stewart in his Philosophical Essays, "has often been attended with consequences more important and extensive than could be produced by any positive accession to the stock of our scientific information. Such is the condition of man," (in our individualized state,) "that a great part of a philosopher's life must necessarily be spent, not in enlarging the circle of his knowledge, but in unlearning the errors of the crowd, and the pretended wisdom of the schools" (the political œconomy school, as much as any other); "and that the most substantial benefit he can bestow on his fellow-creatures, as well as the noblest species of power to which he can aspire, is to impart to others the light he has struck out by his meditations, and to encourage human reason by his example to assert its liberty."

**ERRORS AND TRUTHS.**—Archbishop Laud says:—"When errors are grown by age and continuance to strength, they which speak for the truth, though it be farre older, are ordinarily challenged as bringers in of New Opinions." (Is not this exactly the case with the advocates of the Family or Co-operative System? for is not the family system the oldest? was it not necessarily the first? is it not the system of the savage North American tribes even still?) *Ed.*

## INVENTIONS AND IMPROVEMENTS.

**PRINTING MACHINE.**—On the following morning we called on Dr. Church, a native of Massachusetts, for the purpose of examining his celebrated printing machine. He politely invited us into his study, the tables and shelves

of which were loaded with diagrams and scientific publications. In a few minutes we were invited to accompany him to the building, where his invention is "in the full tide of successful experiment." After several years of severe study and labour, he has fully succeeded in his plans,—the practical utility of which is reduced to demonstration. Mr. Perkins, of London, remarked to me, that it is the most perfect machine *he* had ever seen; and few men have had a wider experience in mechanics, or are better qualified to judge.

Dr. Church at first put his press in operation, and directed perhaps a hundred sheets to be struck off for our examination. He then took the whole to pieces, and particularly explained the various parts. Its motions approach nearer to that of an intelligent being than I should think it possible any combination of inert matter could produce. It reaches out its iron hand, grasps the edge of the sheet, draws it under the form where it receives the impression, returns it to the top of the machine, and there deposits it in regular files. All this is done in an instant, without the least noise or confusion. Between two and three thousand sheets are struck off in an hour, the paper being drawn alternately from each side, and the form being almost constantly employed in producing an impression. It feeds itself with ink, by means of rollers communicating with a trough. Three persons are required to work it: one to turn the crank, and the other two to supply the paper.—*Carter's Travels.*

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**PYROLIGNEOUS ACID.**—It is, perhaps, not generally known, that pyroligneous acid is a complete substitute for the ordinary method of smoking hams, and has the recommendation of saving trouble and expense. The following recipe for its use is subjoined. To each fresh ham, rub in an ounce of fine saltpetre and half a pound of brown sugar, or molasses in proportion; then a handful of salt; after which put them down close in a barrel, with a sufficient quantity of strong brine to cover them. To a barrel of hams, thus put up, add two quarts of this acid. After being immersed three weeks, take them out, and hang them up to dry, or let them remain till wanted for use. Hams cured in this manner retain all the flavour of the best hams smoked in the ordinary way.—*N. Y. Times.*

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**STEAM ENGINES.**—The following curious facts were some time back stated by Mr. Webster, in a lecture on steam engines, delivered at the Crown and Anchor Tavern.—It has been ascertained, with some degree of certainty, that there are now in Great Britain 15,000 steam engines at work, some of almost incredible power. Taking it for granted, that on an average these engines are each of 25-horse power, this would be equal to 375,000 horses. According to Mr. Watt's calculations, five and a



half men are equal to the power of a horse; Great Britain has thus, it appears, a power through the medium of steam engines, equal to near two millions of men. Each horse, for his keep per year, requires the produce of two acres of land, and thus 750,000 acres are at the disposal of the inhabitants of Great Britain, more than if the same work, which is now done by steam, had to be performed by horses.

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**IMPROVED METHOD OF EXPLODING FIRE-ARMS.**—The ingenious little instantaneous light-machine, in which by an air-tight piston moving in a cylinder, the air can be so much compressed as to give out its caloric in the state of sensible heat or fire, has recently been substituted for flint and steel, or detonating locks, for the purpose of exploding fire-arms, and a patent has been obtained accordingly; the cylinder is concealed in the stock of the piece, and the piston is moved by a powerful helical spring.—*Monthly Magazine.*

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**AGRICULTURAL.**—It is often asserted, by farmers themselves, that nothing can be made by Agriculturists. That this numerous and respectable portion of our citizens, taken as a whole, do in fact make little or nothing more than a bare support for themselves and families, cannot be denied. But this does not prove the incapability of their business being made lucrative when properly conducted. Its unprofitableness, there is reason to believe, is to be attributed principally to an injudicious and mistaken policy in conducting it, or to carelessness and inattention. Among the capital errors of our practical farmers may be ranked a disregard to manuring and tilling their lands sufficiently. Although much has already been said on this subject, yet it is one that cannot be too often brought into view, so long as the present system is pursued. Most of our farmers attempt to improve more land than they can attend advantageously. If they would expend all the labour and manure on one-third, or at most one-half the quantity of land they now do generally, they would in most instances obtain twenty-five or fifty per cent more produce; and the danger of a total failure in their crops would be greatly lessened.

This is not theory unsupported by experience. Fortunately there are many practical proofs of it in almost every town in the state. Our soil of medium fertility, when properly dressed, will in ordinary seasons produce from one and a half to two and a half tons of hay per acre; from forty to sixty bushels of corn; from thirty to forty bushels of oats and other small grains, and other products in the same proportions, where the same lands, under the present system, do not yield more than half the above-mentioned quantities.—*New Harmony Gazette.*

**TO DAIRY WOMEN.**—To prevent that rancid, nauseous flavour, which is too often prevalent in cheeses, even when made of the richest milk, and which otherwise would be delicious, salt the milk as soon as it is taken from the cows. I mean the evening's milk which is kept in pans, during the night, in order to be mixed with the new morning's milk. The quantity of salt used on the occasion is about a table-spoonful to each gallon of milk, and is generally sprinkled on the bottom of the pan, and the milk poured upon the salt, and they soon become incorporated. This early salting has enabled many dairy-women whose cheese was before always hoven and detestably rank, now to produce excellent, well-flavoured cheese, and on farms that had been pronounced totally unfit for the dairy system. To this small portion of salt, various good effects are attributed by those who use it; they say, it prevents the milk from souring in the hottest nights; that it encourages coagulation, and very much promotes the separation of the curd from the whey, which is a great saving.—All dairy-women ought also to know that it is a false idea, and a loss instead of a gain to the proprietor, to rob cheese of a single particle of butter; and for these two reasons: because a pint of cream will produce more than treble the quantity of curd that a pint of skimmed milk will give; and because a cheese with all the butter left in it, will lose very little of its weight by keeping, whereas, that from which the butter has been avariciously taken, will lose one-third of its original weight in twelve months.—*Agr. Repository.*

**ON WINTERING SHEEP.**—Jedediah Morgan, of Cayuga, New York, has laid before the Board of Agriculture of that State, the following plan for wintering sheep after a summer of severe drought, when the scarcity of hay renders a resort to some other expedient necessary:

“About the 15th of December, I commenced feeding them, at which time I had only about nine tons of fine timothy and clover hay. I divided my sheep into flocks of about 100, and commenced giving them, say half a gill of corn per day in the ear, dividing it so as to give half of it in the morning, and the residue in the evening, except that to the lambs I gave nearly the same quantity of oats in the sheaf. I fed in this way until about the 1st of January following, when the quantity of grain was a little increased; so that between the 15th of December and the 15th of April following, I actually fed to 380 sheep, 145 bushels of corn, and to the 120 lambs, 40 bushels of oats, which would be something less than a gill of corn and oats per head, per day, to both sheep and lambs, during the winter. The flock had a little more than enough of hay to form a cud, except that in extreme cold weather I directed them to be full fed on hay.



"In this manner, 500 sheep were wintered, with the loss of only three lambs; and at the opening of the spring they were in better health and condition than any flock I ever wintered in any former season, since I have been engaged in rearing sheep and growing wool.

"I estimate the expense of keeping my flock of 500 sheep through the winter, as follows:—

"Nine tons of hay . . . . .	at 7,00	63,00
145 bushels of corn . . . . .	0,31	47,95
40 do. oats . . . . .	0,19	7,60
Salt, with the hay, &c. . . . .		5,00
Attendance of shepherd . . . . .		20,00
		<hr/> 143,55

"I have adopted the same course with my sheep, this winter; and from letters recently received from my son, who has the charge of the flock, I entertain a confident expectation of the same result."

*Albany, March 18, 1827.*

**PLAN FOR THE PRESERVATION OF GRAIN.**—To preserve rye and secure it from insects and rats, nothing more is requisite than to winnow it after it is thrashed, and to stow it in the granaries mixed with the chaff. In this state it has been kept for three years, without experiencing the smallest alteration, and without the necessity of being turned to preserve it from humidity and fermentation.

Rats and mice may be prevented from entering the barn by putting some *wild vine* or *hedge-plants* on the heaps; the smell of this wood is so offensive to these animals, that they will not appear near it. This experiment, it is not doubted, may be used with regard to wheat or any other grain with equal benefit.

**SOWING MACHINE.**—This machine, which in point of expedition and œconomy, as well as regularity of execution, far exceeds the tedious process of dibbling, is drawn by one horse and follows one or two ploughs. It sows wheat, barley, pease, beans, or oats, with the greatest regularity; and also turnip-seed, either on ridges or otherwise, to the greatest nicety; it forms a firm bed or soil to receive the seed; it deposits the seeds thereon, together with small tillage, if necessary, and completely finishes as it goes on, so that no horses have occasion to go on the land after it is ploughed.

Some of the advantages resulting from the use of this machine are these: if the work should be stopped by a sudden fall of rain, or any other cause, it may be left at a moment's notice, without leaving the seed exposed, or

being obliged to stop to cover it; by immediately following the plough, the seed gets the advantage of being inclosed in fresh moist soil; this is very material in sowing turnips in dry weather. Less seed is used than in the broad-cast system, namely, about nine pecks of wheat per acre. The crops can be hoed, which is a great advantage that dibbling does not possess; in fact it equals dibbling in any respect, and it exceeds it in many.

Mr. W. Piniston of Goldthorp Mill says, that he has had the above machine in use three years, and has therefore fully proved its utility.—*Mech. Register.*

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**NEW CHIMNEY SWEEPING MACHINE.**—It (the Kaminosarostic) consists of a strong iron pulley, which is fastened to the top of the chimney, immediately above the opening; and through this pulley a chain runs with a strong brush attached to it, adapted to the size of the funnel. The brush is worked by the hand from the fire-place; and in order to prevent the falling soot from injuring the furniture of the room, a piece of baize is fitted to the opening of the hearth, and the person who works the chain has only to put his hands into a pair of gloves fixed on the baize, and the operation of sweeping the chimney is thus accomplished in about ten minutes, without creating dust or trouble. The apparatus is applicable to any chimney, however high or crooked; and is also durable, and not easily put out of order.

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**WICKLESS LAMP.**—A member of the Bath Mechanics' Institute has made a great improvement on the wickless lamp described by Dr. Blackadder. The improved wickless lamp affords a light equal to that of a six-sized mould candle for six hours, consuming only one ounce of oil during that time.

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**SALT FOR AGRICULTURE.**—From several experiments made by Mr. Bennet, and detailed at the Bath and West of England Society, it appears that salt applied in agriculture is valuable *in making corn ripen earlier than it would otherwise do*, and is rather a stimulant than a manure.

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**SUGAR FROM WHEAT.**—A Mr. Wimmel of Berlin, Prussia, has discovered a method of obtaining 20 lbs. of good crystallized sugar from a Prussian bushel (about 93 lbs.) of wheat.

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**CIRCULAR SAW.**—The editor of the Kennebeck (American) Journal says, "We are informed that Captain Kendall's saw, on the 11th ult. upon a trial of the speed of its execution, cut boards at the rate of more than 175,000 feet in 24 hours; and on the following day it cut 2976 feet in good



boards from three logs in one hour and 35 minutes, the logs being put on and the boards run out of the mill in this time, with only the labour of one man."

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**CAST IRON PIANO-FORTES.**—In Paris they have commenced a manufactory of cast iron piano-fortes, the tone of which far surpasses that of wooden ones; the *fabrique* is under the direction of M. Pleyel.

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**NEW VAPOUR MACHINE.**—Mr. Samuel Morey, an American gentleman, has invented a Vapour Engine, which in the opinion of competent judges promises to answer well in practice. The vacuum in the cylinder is produced by firing an explosive mixture of atmospheric air and vapour from common proof spirits, mixed with a small portion of spirits of turpentine. A working model has been set in motion and kept at work, without elevating the temperature of the fluid from which the vapour is produced to a higher degree than that of blood-heat. Should no unforeseen difficulties present themselves in its operation on a large scale, it will be the greatest improvement which has been made for many years, particularly in its application to loco-motive engines, as the weight of the materials required to keep it in action for a considerable length of time will be so small as not to be worth mentioning.

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**STEAM NAVIGATION.**—It is said that the improvement in Steam Navigation introduced by Mr. Perkins, has attracted the serious attention of the Ministers; and that the Comet steam-vessel has been placed at his disposal for the purpose of experiment. Mr. Perkins's plan consists in giving to steam engines the same propelling power by a comparatively small portion of fuel; so small, indeed, that steam navigation to the remotest part of the world would become practicable, and vessels of war might be fitted up with steam engines without inconvenience. Should the experiments to be made by order of Government succeed, we may expect to see the whole system of naval warfare materially altered.—*Mechanics' Register*.

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**TO PREVENT WOUNDS FROM MORTIFYING.**—Sprinkle sugar on them. The Turks wash fresh wounds with wine, and sprinkle sugar on them. Obstinate ulcers may be cured with sugar dissolved in a strong decoction of walnut-leaves.

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**PUMP FOR WATERING CATTLE.**—A person at Lockport, New York, has contrived a pump and apparatus, so that his cattle when they come to the trough to drink, tread upon a platform which gives motion to the pump and continues it while they remain, supplying the trough with water. What may we not next expect!—*New Harmony Gazette*.

**POETRY.****SONG.****WRITTEN FOR THE CHILDREN OF NEW HARMONY.**Tune,—*"The day of battle is at hand."***The day of PEACE begins to dawn!****Huzza, huzza, huzza!****Dark Error's night will soon be gone!****Huzza, huzza, huzza!****Poor mortals long have been astray,****But knowledge now will light the way.****CHORUS.****Huzza, huzza, huzza, huzza, huzza, huzza, huzza!****The age of hatred, strife, and wo,****Has long in terror reign'd,****Its numerous victims are laid low,****The world in blood is stain'd:****But now the time is coming fast,****When strife shall be for ever past.****CHORUS. Huzza! huzza, &c.****Now Vice and Crime no more can stalk****Unseen in open day,****To cross our silent peaceful walk****Through life's enchanting way:****Old IGNORANCE, with hoary head,****Must seek his everlasting bed.****CHORUS. Huzza! huzza, &c.****Each warrior now may sheathe his blade****And toil in vain no more,****But seek fair Virtue's genial shade,****For now the wars are o'er:****The battle's done, the day is won,****The victory's gain'd by TRUTH alone!****CHORUS.****Huzza, huzza, huzza, huzza, huzza, huzza, huzza!**



THE European Magazine furnishes the following pathetic effusion as the production of an "unknown bard" who "has slidden down the current of oblivion." Its beautiful simplicity and force, and the true picture it presents of the situation of the Orphan in individual society, will awaken, we should think, the tenderest emotions of the heart. In a perfect Community, formed on the principles of the social system, the Orphan will not experience this destitution. There will not, in truth, be such an unfortunate being known as an Orphan: for the child is born to a perpetuity of the benefits of the Community—its care, protection, support and kindness;—and, though the natural parent must necessarily die, its foster parent, from whom all its blessings flow, never dies. It remains in perpetual youth and virility,—increasing with its duration in all the charities of life. In commiserating these unhappy beings of general society, therefore, we but indulge the finer feelings of the soul,—not trembling at the lot of *our* children: the vista of futurity opens for them only the brightest prospects.

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### THE ORPHAN BOY.

Alas ! I am an Orphan Boy,  
 With nought on earth to cheer my heart ;  
 No father's love, no mother's joy,  
 Nor kin nor kind to take my part.  
 My lodging is the cold, cold ground,  
 I eat the bread of charity ;  
 And when the kiss of love goes round,  
 There is no kiss, alas, for me !

Yet once I had a father dear,  
 A mother too, I wont to prize,  
 With ready hand to wipe the tear,  
 If chanced the transient tear to rise.  
 But cause of tears was rarely found,  
 For all my heart was youthful glee ;  
 And when the kiss of love went round,  
 How sweet a kiss there was for me !

But ah ! there came a war, they say ;  
 What is a war ?—I cannot tell :—  
 The drums and fifes did sweetly play,  
 And loudly rang our village bell.  
 In truth, it was a pretty sound  
 I thought ; nor could I thence foresee,  
 That when the kiss of love went round,  
 There soon would be no kiss for me.

A scarlet coat my father took,  
And sword as bright as bright could be ;  
And feathers that so gaily lock,  
All in a shining cap had he.  
Then how my little heart did bound,  
Alas, I thought it fine to see,  
Nor dreamt, that when the kiss went round,  
There soon would be no kiss for me!

At length the bell again did ring,—  
There was a victory, they said ;  
'Twas what my father said he'd bring ;  
But, ah ! it brought my father dead.  
My mother shriek'd, her heart was wo ;  
She clasp'd me to her trembling knee :—  
O God ! that you may never know  
How wild a kiss she gave to me !  
But once again—but once again,  
These lips a mother's kisses felt ;  
That once again—that once again,  
The tale a heart of stone would melt.  
'Twas when upon her deathbed laid,  
(O God ! O God ! that sight to see,)  
"My child, my child !" she feebly said,  
And gave a parting kiss to me.

So now I am an Orphan Boy,  
With nought below my heart to cheer ;  
No mother's love, no father's joy,  
Nor kin nor kind to wipe the tear.  
My lodging is the cold, cold ground,  
I eat the bread of charity ;  
And when the kiss of love goes round,  
There is, alas, no kiss for me !